


# Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. IV.

NOVEMBER, 1900.

No. 11.

 I should be kept in mind that Mormonism is not merely an evil in an individual heart, but is an organization, directed by astute leaders for their own selfish ends, assuming to be a religion, but intrrenching itself in the evil elements of human nature, which, by its doctrines, first destroys the Christian idea of the Godhead, and leaves little room for the Christian idea of manhood or womanhood. To be sure, something of the habit of thought and action contributed by Christianity will remain in spite of evil teachings in individual life, and in social and civil relations, to moderate evil results; but when this habit, derived from the influence of Christianity, passes away, what evils may be expected! Shall we not say of this false religion, in the language of Ezekiel: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and the profane, neither have they shown difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken."

GEN. JOHN EATON.

President of Sheldon Jackson College, Utah.

510 & Tremont & Temple  
Boston

## "Topics of the Year."

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The Outlook.	OCTOBER.
Mormons.	NOVEMBER.
Mexico.	DECEMBER.

## HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for the Young People.

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Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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## HINTS AND HELPS

## Suggested Program for November. Subject: "Thank Offering"

**SINGING.** "Praise God from whom all blessings flow."  
**SCRIPTURE READING.** Let each one present repeat a promise fulfilled to her, after which the leader may read Psalm 145.

**PRAYER** of thanksgiving and praise to God for his wonderful goodness to His children.

## HYMN.

**PAPER.** "Mine Own, with Usury."—Matt 25: 27.  
 1. Our talents, given by God in trust, belong to Him.  
 2. A return will be required with interest.  
 3. Therefore not only our service, our money, our gifts, are His of right, but also their increasing efficiency.

**READING.** "Brother Brown and His Gifts." Leaflet published by the W. A. B. H. M. S.

**PAPER.** "God's Royal Bounty."—1 Kings 10: 13.  
 1. Besides blessings which we learn to expect from God, we have received of His great goodness special gifts in answered prayer, prosperous business, restored health, etc.  
 2. These call for special thanks.  
 3. For what have you to thank Him? Have you made your thank offering? Is it in proportion to the blessings received?

**READING.** "When the Deacon Talked in Church."  
**ECHOES** for August and September, 1900.

## COLLECTION.

**HYMN.** "Consecration."—F. R. Havergal.

**FORM.** "For Common Mercies."—Margaret E. Samsen.

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—Tennyson.

Vol. IV.

NOVEMBER, 1900.

No. 11.

## The Woman's American Baptist Home Mission Society

### Editorial.

**D**URING the past year a signal victory has been gained over the vile system of Mormonism. Brigham H. Roberts was not permitted to take his seat in Congress, because of public sentiment aroused by petitions which were circulated in town and city. These petitions unmasked the monstrous evil which in the name of religion was seeking to be recognized in our legislative halls. They were started and carried forward by the women of the country. With untiring zeal they circulated the petitions. They knew no discouragement, and were not satisfied until Mr. Roberts left the Capitol city, a disappointed man.

MANY Christian people feel that the work is done, and that the question of Mormonism is settled. The unseating of Mr. Roberts is simply an incident. It did not cause the majority of the "Latter-day Saints" much anxiety. Defeated in this matter, they simply start upon another scheme whereby to forward their iniquitous plans.

A CONSTITUTIONAL AMENDMENT, pushed with vigor by Christian people, will arouse the bitter antagonism of the Mormon Church. They will fight it to the death. Such an Amendment will make it impossible for a polygamist to make the laws of our nation. If we are to accomplish anything in our mission schools, we must check the teaching of the Mormon Church. We can do this only by disfranchising the polygamists. We, as women, must arouse ourselves for another anti-polygamy campaign. The whole subject is distasteful to us; but, for Christ and His weak ones, we must prepare for persistent aggressive action in securing a Constitutional Amendment which will rid our country of this terrible evil.

PERHAPS the women of our churches are asking, "What can I do to help gain this Constitutional

Amendment?" We cannot accomplish anything from legislation until after Congress meets in March, 1901. Even then, should we secure the unanimous consent of both Houses and the President's signature, the bill must be submitted to the individual States, for their ratification. We know some of the States would not consent to the Amendment. What we must do this winter is to *agitate* the subject. In mission circles, woman's clubs, and even in our homes let all denominations, and every organization which loves the purity of the home and the welfare of the nation, discuss the Constitutional Amendment. Then, at the proper time, a concerted intelligent campaign can be carried on. This is a war of years between intelligence, purity, and righteousness, and impurity, ignorance, and gross evil. Women of our churches, you have a part in this struggle!

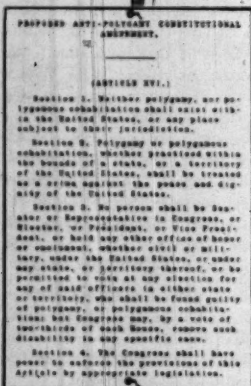
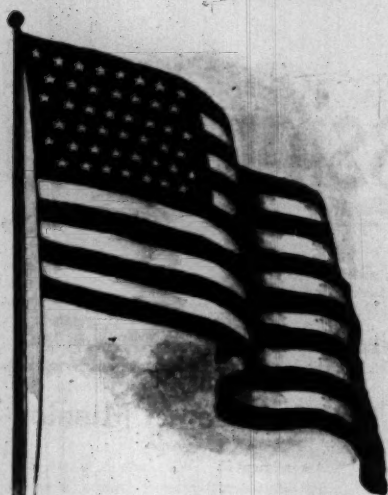
A FEW days since, General John Eaton, president of Sheldon Jackson College in Salt Lake City (Presbyterian), called at our office. He spoke with great earnestness concerning the work to be done by law-abiding citizens this winter in securing the Constitutional Amendment. In his opinion Mormonism is more aggressive than ever, and we need to meet it with the stern hand of law.

### Thank Offering.

**T**HE annual thank-offering service, which has been observed by the New England women in former years, is recommended by the Board of Directors for the coming year. As this service has formerly been held in November, we would suggest that this month we give out of our hearts and purses substantial proofs of our thanksgiving for God's tender love to us.

If any Circle finds it impossible to hold this service during November, let them take some other month. A suggested program for a thank-offering meeting is printed in this issue of ECHOES. Thank-offering envelopes can be had by applying to Mrs. James McWhinnie, 510 Tremont Temple.

"Nail  
it  
to  
the  
Mast"



### The Mormon Plot.

BY means of systematic colonization and the rapid increase of families through plural wives, the Mormon Church already holds the balance of political power in six or seven of the Rocky Mountain States and Territories.

For many years the Mormon Church has been quietly but rapidly acquiring vast tracts of the best lands all through these States

and Territories on which to settle Mormon emigrants who practically become vassals of the Mormon Church.

These vassals vote as they are commanded by the church leaders.

Already Mormon emigration is pouring beyond into Montana, Washington, Oregon, and California.

The Mormon leaders boast that they will in time not only hold the balance of political power in these States, but will dictate their own terms to the national government in Congress.

The Mormon Church is a compact and *treasonable political machine*. This has been its history from the time of Nauvoo to the present.

The Mormon Church will give its support to the political party with whom it can make the best trade. It has already

done this on more than one occasion. *Only the enactment of an Amendment to the Constitution forever prohibiting polygamy in the United States will save the Rocky Mountain district to the Union.*

### Treasonable Authority.

THE authority of the Mormon Church over the State is a fundamental dogma. The result of that dogma was the appointment by the church of a secret committee of three Republicans and three Democratic Mormons to control the acts of the first Legislature that met after Statehood was secured.

The Mormon system is nothing but a priesthood government from beginning to end. It denies the right of any other government to exist, because the Mormon government alone has a divine right to rule over both temporal and spiritual affairs.

Apostle Orson Pratt, in his lecture upon the "Kingdom of God," Chapter I., Section 1, says in reference to this Mormon system of priesthood government: "It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized."

### No Christians but Mormons.

THE Mormon Church unchurches all Christians. It recognizes itself alone as the church. From its beginning to the present it has insisted, from press and platform, that all Christian churches, of whatever name, nation, or century, since apostolic times, are not only apostate from the truth, but propagators of error and false doctrine, without authority to teach, preach, or administer the sacraments; that salvation and exaltation are found alone in the church organized by Joseph Smith.

### Polygamy is the Corner Stone.

THE Mormon Church believes in Polygamy. The doctrine is to them both sacred and fundamental. They believe and teach that Jesus Christ was a polygamist. The manifesto of September 24, 1890, was not a repudiation of the doctrine of plural or celestial marriage, and did not claim to be such. It was, as all honest Mormons freely confess, only a *suspension of the practice for the time being*. They hold the principle to be as eternal as God himself.

HERE'S Brigham H. Roberts preaching Mormonism in Brooklyn. It is better thus than that he should be preaching it in Congress.—*Boston Herald*.

It is reported that many Mormon missionaries are at work among the American Highlanders. *The Southern Star*, a Mormon newspaper, is being published at Chattanooga.

The call of 250,000 Western Mormons, almost deprived of Christian light and privilege and enslaved by a heartless heathenism, demands an immediate, effective, and Christ-like answer.



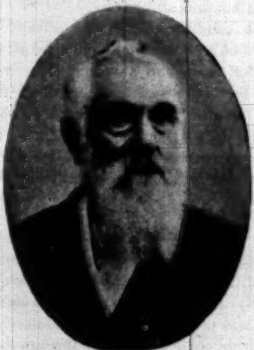
## "God's Mouthpiece."

**L**ORENZO SNOW, president of the so-called "Church of Jesus Christ, or Latter-day Saints," is a specimen of the presidents of that corrupt organization from the time of Joseph Smith down. Read the following article clipped from a Salt Lake daily paper of September 27.

## SONS ACCUSE FATHER.

PRESIDENT SNOW, OF THE MORMON CHURCH, CHARGED WITH NEGLECTING TO SUPPORT HIS WIVES.

SALT LAKE, UTAH, SEPTEMBER 27.—Three of the sons of President Snow, of the Mormon Church, have filed information in the church courts charging that their father has refused and neglected to support his *legal wife, their mother*. They declare that she is in impecunious circumstances, and that the *favorite wife*, with whom the president lives, is conspiring and exercising undue influence to



LORENZO SNOW.

induce Snow to deed his property to her and her children, to the exclusion of his other wives and children.

All of Snow's wives but one live in miserable hovels, in abject poverty, while the favorite occupies with him a palatial residence, and has numerous servants, horses, and carriages.

Think of it! This polygamous old man, God's mouthpiece! What blasphemy! What hypocrisy! What corruption!

Yet every Mormon is taught by his church to believe it. Many intelligent leaders of the Mormon Church do not believe it, but, for the sake of *office and power and money*, they *pretend* to believe it.

The leaders of the Mormon Church chuckle to themselves, as they grow powerful and rich from the tithings of their poor, ignorant, deluded followers. Will the eyes of this deceived people ever be opened that they may see their church leaders in their true light?

Nothing but a Constitutional Amendment will ever break up this nest of foul birds. When will Congress take up in earnest this question of the Constitutional Amendments? Every American citizen should agitate, agitate, agitate! Give your congressman no peace until he promises to use his influence to drive polygamy forever from the United States.

## Their Purpose.

**A**POSTLE COWLEY of the Mormon Church delivered a sensational political sermon in the Mormon Tabernacle during the past month. It is reported in *The Salt Lake Herald* of October 6th that he said in an interview: "Personally I have no party. If there ever comes a time when I feel that it is for the best interests of this people (Mormons) to have a certain party in power I will vote for that party." Very true, Mr. Cowley, very true! You never made a truer statement as to the position of the Mormon Church.

Whenever your people vote it is always in the interest of the Mormon Church. Your church is a compact political machine. It has always been in politics. It works for the interests of the Mormon party (for it knows no other party), first, last, and all the time.

It will vote for this party to-day, and to-morrow it will vote for the other party, or it will divide its votes between both parties, always keeping in view the interests of the Mormon Church. The leaders of the Mormon Church always lay out its political course, and the people follow without question.

It is now the supreme purpose of the Mormon Church leaders to head off any movement which shall bring about an anti-Polygamy Amendment in the next Congress. This is the question which to-day is worrying the Mormon Church. The Mormons are long-headed. It is a part of the plans of the Mormon leaders, by fair words and promises of votes, to place one or both of the political parties under obligations to them. In return for the favor, the Mormons confidently expect that Congress will not dare to pass the dreaded Constitutional Amendment casting forth polygamy from the United States. Why does the proposed Amendment trouble the Mormon Church when it claims that polygamy is dead? *Because polygamy is not dead.* It is as much a part of the faith of the Mormon Church leaders to-day as it was in the times of Brigham Young or Joseph Smith.

After placing one or both political parties under obligations to such an extent that Congress does not dare to pass the Constitutional Amendment, then the Mormon leaders will announce a new revelation, and that is, that the Mormons throughout the Mormon States shall "live their religion openly."

**A** LETTER from Mrs. Andrews, formerly of Provo, telling us of her inability to take charge of the school, is a disappointment. Mrs. A. D. Waters, an experienced teacher, has consented to take the position temporarily.


Mrs. Andrews writes that since Mr. Roberts's defeat, the Mormons have treated our missionaries with sullen meanness, and with all the contempt they dared to show.

All Christian denominations have had the subject of mission schools up in their Conferences, and the Methodists are going to begin some of theirs again.

Mrs. Andrews adds: "I wish we had a schoolhouse here. The rooms under the church are not attractive. There are no people on the globe who need the gospel more than these Mormons."

## What To Do In Utah.

Educate as Well as Legislate.

 Our June issue of *The Kinsman* we spoke of the primary value of good laws, well executed, in dealing with Utah's peculiar conditions. We said, as we closed: "Our views are just as positive as to the need and value of educational work, be its aim mental, moral, or religious, and we believe that the ultimate redemption of Utah must come through such work."

### The Public Schools.

We believe a great deal in the value of the public schools; they work in the land of promise. The children and youth of Utah are our hope. Much more can be done for and with them than with their parents: First, because there are more of them; second, because they are more teachable and open to new impressions, and third, because they will last longer.

Our public schools, especially in such cities as Salt Lake and Ogden, have been worth all they have cost as a means of widening young Utah's horizon. The children have been learning that the history of the United States is more important than the history of Utah, and that the march of civilization means more to the world than the various hegiras of the Mormon Church. They have been gradually finding out that there have been greater men than Brigham Young in America, and more influential men than Joseph Smith in the history of the century. They have been learning that the president of the United States is a more important personage than the president of the Mormon Church, and that the Fourth of July is a more notable date than the twenty-fourth.

To the older people, this latter day, the date on which the Mormons first entered Salt Lake Basin, is still the greatest of anniversaries, and it is only during the last few years that the celebration of the twenty-fourth of July has not effaced the celebration of the national holiday. That the national holiday has at last gotten some recognition in our more progressive communities, is due to the cultivation of the patriotism of the children in our best public schools through the influence of the Gentile minority.

In many of these schools — this is especially true in Salt Lake City — the American flag is shown special honor and the children are taught to sing the great national hymns. This means more in Utah than in most other communities, for there are no patriotic hymns in the standard Mormon hymn book. The hymnal, compiled by such men as Brigham Young and Parley Pratt, had no place in it for "My country, 'tis of thee, sweet land of liberty."

### Private or Mission Schools.

We also believe a great deal in the value of the private or parochial schools and academies: Mission schools we call them, because they have been established and carried on by the benevolence of the outside world's missionary spirit. Without such schools it is a question whether the public-school system would have gotten much hold on Utah, and without them it is certain that in many places the public schools would have been far less efficient. They

have made non-sectarian public schools possible, and patriotic instruction in such schools a necessity. In many localities they are still very much needed.

For the public schools are in many communities under a control which is at once sectarian and immoral in tendency. Waiving the fact that in many of these schools the whole trend of instruction is Mormon rather than religious, patriotic, or ethical, we call attention to the fact that not unfrequently the principals of these schools are profane and sometimes otherwise immoral, while it is not uncommon to find men and women who are living in polygamy, *i. e.*, in violation of the laws of the State and the seventh commandment, at work as teachers. As may be seen by reference to our report from Idaho, this is almost as true of southern Idaho as it is of darkest Utah. Moreover, in many of these schools the way of the Gentile child is hard, and that of the child whose parents have broken loose from the Mormon Church is still harder.

While such conditions exist the private, parochial, or mission school is a necessity. Such schools are necessary as a refuge for those who have cut loose from the dominant church; they are necessary as a refuge for those who do not wish to send their children to schools which are taught by profane or polygamous teachers; they are necessary where parents desire that their children receive a specifically ethical, rather than a specifically Mormon training. — *Kinsman*.

### Mormonism Owns Utah.

**I**T holds the balance of power in Idaho, in Wyoming, in Colorado, in California, and in Nevada. When Arizona and New Mexico are admitted into the Union it will also control them.

Even the little children will tell the same story as their parents. When they gather in their young people's meeting they will say, "I have a testimony to give. I know Joseph Smith was a prophet from God." If you ask them how they know they will say, "Why, I can feel it," and they will snap their fingers as if it were electricity.

"How do the children so early understand these pernicious doctrines?" you ask. Every Sunday, they repeat their creed in concert. In every song, prayer, and religious exercise, the peculiar tenets of the Mormon Church are drilled into the children. In each ward the strongest and most magnetic woman is appointed by the church to meet often all the children of the ward as soon as they are out of their mothers' arms, and instruct them in the doctrines of the church. This instruction is carried forward at home and Sunday school as well. The most ignorant Mormon child knows all about the doctrines of the Mormon Church. A State president said once: "The choice spirits waited in heaven thousands of years to come to earth and dwell in the bodies of the Latter-day Saints. The choicest of the choice are those in authority." The children never question the authority of the priesthood, only as they are brought to see the errors of the church. It is apparent from all this that if the Christian church would reach the Mormon children that the *primary school* and the *Sunday school* are essential factors in doing this work.

## Sound the Warning.



CONGRESS admitted Utah to Statehood against the strong protest of loyal Americans, who were aware of the evil purposes of the Mormon Church.

The time is near at hand when admittance to Statehood will be asked for New Mexico and Arizona. The Mormon Church now holds the balance of political power in these two Territories, and it will, secretly, be behind and manipulate every move for Statehood. Why? Because the Mormon leaders aim at nothing less than a complete domination of the Rocky Mountain States from Canada on the north to Mexico on the south.

For many years the Mormon Church has been at work quietly, yet persistently, to bring about these results. Having cut the nation in two at this point, the Mormon leaders expect by means of colonization to subjugate other States.

Already the Mormon Church in a close presidential contest can, by controlling the electoral votes of several States (which it already does), give the election to either party it chooses. It is only too evident why politicians bowed down to the Mormon octopus and gave Statehood to Utah.

Let the national government keep Arizona and New Mexico outside of the Union of States until a Constitutional enactment shall crush the Mormon octopus, and drive polygamy from the United States. Not until then will loyal Americans cease their efforts to prevent the further spread of polygamy.

## SOME PERFECT DAY.

Some perfect day I shall not need  
To bend my brows o'er baffling tasks;  
Some perfect day my eyes will read  
The meaning hid 'neath clouding masks;  
Some perfect day my word and deed  
Will fill the ideal my spirit asks.

Dear, perfect day of days to be,  
Which safe the steadfast heaven doth keep,  
Deep filled with love and rest for me,  
Close pressed with sheaves I yet shall reap,  
When they who watch beside me see  
Only that I have fallen asleep.

—Margaret E. Sangster.

## The Anti-polygamy Association of Southern California.



HIS Association has in its membership a number of men and women who have "served time" in Utah. As we run over the list we find many whose work is well built into Utah's missionary history. The headquarters of the Association is at Pasadena or Los Angeles. Mrs. Charles R. Knox, Secretary of the Association, sends us a copy of the resolutions passed at the last meeting of the Association. We give them space, for they come as a cheer and a promise of aid to the finish, in our battle for the marriage code of Christian civilization:

RESOLVED, 1st, That the Utah Association of Southern California rejoices in the success of the efforts of the Chris-



tian people of the United States in preventing the seating of Brigham H. Roberts as a member of the House of Representatives.

2d, That the thanks of this nation is due to the earnest, faithful efforts of the loyal people of Utah in their Christian opposition to their Mormon hierarchy.

3d, That we fully realize that there is still an irrevocable conflict between the Mormon hierarchy and the American government, and that there is still need of watchfulness and active opposition to the spread of Mormonism on the part of all loyal people, and of the earnest prayers and faith of all Christians that the evils of Mormonism may be speedily done away and righteousness shall prevail.

4th, That we, the Utah Association, as individual members, stand ready to assist with our sympathy and influence and active cooperation the workers in the field in their arduous duties and consecrated lives, working for the redemption of the people of Utah.

J. M. COYNER,  
MRS. S. V. N. PARKS,  
T. W. LINCOLN.

PRINTED copies of the Annual Letter of the Corresponding Secretary can be had by applying to the director of the Association and paying postage.



## American Baptist Home Mission Society.

### Editorial Notes.



ARE we giving as the Lord hath prospered us?

It is well to give a tithe of one's income, but where wealth accumulates rapidly should not one also give a tithe of the increase of his capital?

"WHAT shall I do to inherit eternal life?" was the question of the religious ruler to our Lord.

"Yet lackest thou one thing," said Jesus. "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." There is some relation between the proper use of money and one's eternal destiny. Such a test discloses the fact whether one loves money more than God. "And when he heard this, he was very sorrowful; for he was very rich."

ALREADY, to October 1st, the Home Mission Society is burdened with a debt of \$83,000. This will have to be increased considerably, it is feared, before January. The society began the year with a debt of \$32,000, which will be more than doubled by April 1st, 1901, according to estimates, unless larger offerings than usual are received. How many pastors will plead with their people for an increase of twenty per cent. for Home Missions, as requested by the Society?

"HONOR the Lord with thy substance" is one command. "Honor thy father and thy mother" is another. One can honor both God and his own parents by a gift that shall abide as a memorial to his parents, the income to be used for the work of the American Baptist Home Mission Society. Some have done this beautiful thing. How much better is such a working memorial than a costly, cold, unproductive granite shaft!

"WOR to that land, to lingering ills a prey,  
Where wealth accumulates and men decay."

"TALK faith. The world is better off without  
Your uttered ignorance and morbid doubt.  
If you have faith in God, or man or self,  
Say so; if not, push back upon the shelf  
Of silence all your thoughts till faith shall come;  
No one will grieve because your lips are dumb."

### Mormon Converts.



IN Provo City, Utah, as Rev. A. F. Chapman writes, a very interesting series of evangelistic meetings have been held under the general direction of Rev. F. L. Rozelle and his wife, missionary evangelists of the Home Mission Society. Both are good singers, and Mr. Rozelle is a most effective and judicious worker. Among those who confessed Christ, and were baptized, was a mother who had been a lifelong Mormon, and her daughter.

From Provo, Mr. Rozelle went to Salt Lake City for meetings in the First Baptist Church, which were largely attended, and out of which much good is expected. During nine months of the first year of their labors in this capacity, Mr. and Mrs. Rozelle have been instrumental in the conversion of about 130 persons who have united with Baptist churches, besides accomplishing much else of value to the churches.

### Converts to Mormonism.

THIRTY-FIVE Mormon converts, many of them women, arrived in New York, February 5th, on the Anchor Line steamship *Anchoria*, from Glasgow. They were in charge of Elders H. E. Bowman and Gottfried Eschlen, and are on their way to Utah. They came from Holland, Belgium, and Switzerland, most of them coming from the latter country.

In the party are several pretty and refined-appearing girls, who attracted much attention on the pier while waiting for their baggage to be examined.

Elder H. E. Bowman said that he and Elder Eschlen had been doing missionary work abroad for the past two years, where they had met with great success.—*Tribune*.

### Alaska

THE first telegram from Skagway to Seattle was transmitted October 3. The time occupied in transit was seven hours, which will soon be reduced. This marks an epoch in the development of Alaska. The last steamer reported from Skagway brought \$1,500,000 in Klondike treasure. Rev. G. S. Clevenger is missionary pastor at Skagway.

THANKSGIVING to God for temporal and spiritual blessings may find appropriate expression in an offering to Him for the strengthening and extension of his kingdom on this continent.



**"A Palpable Imposture."**

R. GEORGE C. LORIMER, in his work "Christianity in the Nineteenth Century," has this to say of Mormonism:—

"That this system, with very little to recommend it, and with tenets and infamies to condemn it, should have succeeded as it has, is one of the extraordinary anomalies of an extraordinary century. 'In its origin,' Doctor Bacon writes, 'Mormonism is distinctly American—a system of gross, palpable imposture, contrived by a disreputable adventurer, Joe Smith, with the aid of three confederates, who afterward confessed the fraud and perjury of which they had been guilty.' Hepworth Dixon, in his review of its teachings, says that among other peculiar doctrines, it holds man to have existed from all eternity, to be an uncreated intelligence destined to endure forever, whose kingdom is made up of his wives; a possession not only for time but for eternity as well, and whose religious organization, known as Mormonism, is the kingdom of God on earth.

"It is a comfort to be assured that it no longer regards itself as a Christian sect, but as a rival and an enemy. Mohammed, Joseph Smith, and Brigham Young, it associates with Jesus Christ in the honors of divinity, and it declares that the business of deities is the propagation of souls to inhabit bodies begotten on earth, sexuality permeating every portion of its creed as thoroughly as it entered into the religious philosophy of ancient Egypt. 'The saints on leaving this world are deified, and their glory is in the proportion to the number of their wives and children, hence the necessity and justification of polygamy.' However, polygamy is not sanctioned in the original 'Book of Mormon,' but in a revelation to Smith, July 12, 1843, a timely interposition of the unseen Ahriman to mollify the prophet's lawful wife, who objected to his having quite a number of illegal ones. And in this instance, fraud was followed by swift retribution. Through the proclamation of this doctrine, Smith was involved in armed conflict with the State authorities. He was persuaded to surrender and stand his trial. He consented and was imprisoned, with a companion named Hyrum, in the Carthage jail; but on the first night of his incarceration, June 27, 1844, a crowd of armed men forced their way into the prison and shot him and his companion dead. From this bloody work the great migration sprang; for, realizing that they would no longer be tolerated in Illinois, the Mormons, under the leadership of Brigham Young, went out to found a new State in the then unpeopled region of Utah.

"While we would not in the least encourage harsh treatment, or anything bordering on proscription, it does seem as though the people of the United States should, through enlightenment, sober remonstrance, and the extension of American ideas, labor to bring this monstrous superstition to an end. A religion that grounds its claims to recognition on a book which printer Solomon Spaulding confesses he had written as a romance, that has in its history records

of resistance to the law and courts of the land, and the sad story of the Mountain Meadow massacre, and that imperils the integrity and sanctity of the home, degrading woman and cursing manhood, is a blemish and an incongruity in the midst of a free republic; and, while it may be tolerated for a season, by all peaceful and lawful means it should be effaced as speedily as possible."

**President Snow's Saloon.**

IN our last issue we called attention to the fact that the Mormon Church was running one of Utah's most open and offensive drinking resorts, that at the Saltair pavilion. This is Utah's one approach to the Great Salt Lake, and it is owned and controlled by President Snow as trustee in trust for the Mormon Church. President Snow has been cognizant not only of the fact that the church gets a lion's portion of the money made out of the saloon, which is a prominent feature of the pavilion, but also of the fact that the saloon has been run illegally and offensively, yet up to the present time he has apologized for or defended saloon and all.

What an uproar *The Deseret News* would make if it could declare without fear of denial that Doctor Wishard and Doctor Liff, as trustees in trust for the churches they represent, were running drinking resorts, which they had built with money collected as tithing from Presbyterians and Methodists, and excusing themselves on the ground that they were using the income in the work of the Lord! Yet President Snow, prophet, seer, and revelator of the Mormon Church, is doing just such business in the interests of the treasury of the Mormon Church.

Has President Snow had a revelation setting aside "the Word of Wisdom for the benefit of the Saints in Zion?" Perhaps he has forgotten it. We quote it as found in Section 81, of the Doctrines and Covenants, which he asks his people to accept as inspired of God:

Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men, in the last days. I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your Father. . . . And again, strong drinks are not for the belly, but for the washing of your bodies.

Perhaps President Snow excuses himself for advertising and selling all manner of strong drink at the Saltair resort on the ground that he expects it to be used solely for bathing purposes.

We are glad to notice that the more sober element in the Mormon Church resents the way the leaders of the church are managing church property. One of the leaders among the young men of the church said to a friend of the writer the other day: "I agree with you; our church cannot afford to be in the liquor business; it will hurt the reputation of the church more than the practice of polygamy." On the other hand, the young people in our looser communities are evidently taking their cue from President Snow, rather than from the Word of Wisdom. A new meeting-house was opened not long ago in one of our mining camps, and to the attractions of an all-night dance were added two cases of beer. President Snow sells beer for the church and the young people distribute it by the case in the church.—*KINSMAN.*

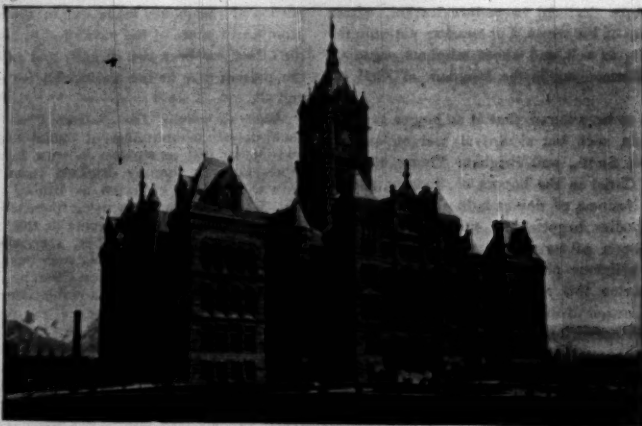
## Mormon Benevolence.

**I**T is known that large sums of money are annually collected by the Mormon Church by means of their system of tithing. It is, however, a fallacy to suppose that their money is used in supporting their missionaries who are swarming all over this country and other lands. Dr. S. E. Wishard throws some light on the question in an article contributed to *The Interior*. We quote in part:

"It is very difficult to get the truth abroad as to the benevolence of the Mormon Church. I have been frequently asked by our brethren in the East how the Mormons support seventeen hundred missionaries. That is more, by several hundred, than our Presbyterian Church, with three times the membership of the Mormon Church, supports on the home field.

The reply is very simple, and ought to be understood. The Mormon Church does not support the seventeen hundred missionaries. They are supported by Presbyterians, Baptists, Congregationalists, Methodists, and other Christian people, and by those who are members of no church. Their missionaries

have no salaries. They go 'without purse or scrip,' and beg entertainment, lodging, and food, from the hospitable people of our country. The *Deseret Evening News* tells every week how their missionaries go from house to house in all the land, begging for entertainment, how they are often refused, and more often received and entertained. The Mormon people have a peculiar method of paying the expenses of their missionaries in reaching their fields of labor, without taxing their church finances. They get up a dance, charge so much a couple, gather all their young people to the ball, and raise money enough from the ball to send their missionaries to the field of labor. They must then support themselves as above indicated. If they cannot make their living from the people among whom they travel, they write home to their own families for money. Poor women, with a family of children to take care of at home, are known to have earned a pittance to send to the missionary husband, by taking in washing. Yes, the people of this country are supporting the Mormon



COURT HOUSE, UTAH.

missionaries by opening their doors to them. At the same time, the Mormon Church, by its system of tithing, raises immense revenues. The people in the rural districts, and many in the cities, are poor, yet the leaders of the Church secure from them hundreds of thousands of dollars. Mormon tithing is not benevolence; it is not voluntary; it is taxation; and those who refuse to pay this tax are to be damned, according to the revelations of the Church. It will be asked, What becomes of the immense revenues secured by this taxation? That is the conundrum. We guess some things, and some things are visible to the naked eye. The church carries on extensive mercantile schemes of its own. In almost all the smaller towns, and in all the larger cities, the church is working large financial enterprises. The leaders of the Church have in addition extensive business plants of their own. They are, many of them, wealthy men. While the poor missionary must beg his

way and toil without salary, apostles and prophets are rolling in luxury. They carry on one of the large pleasure resorts at the lake, keeping a dancing pavilion and saloon as attractions to the place. Two or three years ago, the First Presidency of the church, which is composed of the Prophet, Seer, and Revelator, and first

and second Counselors, took \$348,000 worth of stock in a business enterprise in the city of Ogden."—*Home Mission Monthly*.

CHRISTIAN patriotism requires us to use our influence in the maintenance of civil righteousness. To this end it is the duty of every Christian to vote for such men and measures as will, on the whole, promote this object. To help shape the character and the destiny of a nation is as important as to shape those of an individual. Yet there are some who religiously refrain from participation in civil affairs under the mistaken notion that citizenship in the kingdom of heaven absolves or exempts them from many important duties in civil affairs. What an absurd, not to say ridiculous, inscription is that on a tombstone in Massachusetts:

"Here lies the body of Dr. Hayward,  
A man who never voted.  
Of such is the Kingdom of Heaven."



Heber I. C. exercises. of paying refused or ject of the polygamy Church to ment for the minds deny that Smith. The article def of wives, had, but g -We fi information has visits enuatiated are much never to cesaries articles, the church liberally positions. "As a is being - Poly think it though t hat a ha large, yo old. Th town wit much of comes at mon this Mormon and each months - I be thing in Mormon anything - The of old, sending parts of they pr in Am

## Polygamy.



POLYGAMY is not only practised among the Mormons, but is being preached openly from their pulpits. At a conjoint conference of the Young Men and Young Ladies' Mutual Improvement Association for Box Elder County held in June last, Apostle Heber I. Grant and others were present and assisted in the exercises. The apostle spoke principally on the importance of paying tithing, consigning to a warm region all who refused or were dilatory. On the still more important subject of the 'divide institution of polygamy,' he said that polygamy was as much a part of the faith of the Mormon Church to-day as it ever was, and condemned the government for suppressing it. It was strongly impressed upon the minds of the young people present that they could not deny that part of the Mormon belief without denying Joseph Smith. The celebrated B. H. Roberts said, in a long article defending polygamy: 'God did approve of a plurality of wives, and that which He approves must be not only *not bad*, but good and pure and holy.'

'We frequently receive letters from the East asking for information, and generally they refer to 'some friend who has visited Salt Lake for a few days,' and left perfectly saturated with the people and strong in the belief that they are much abused, that polygamy is a thing of the past—never to be restored—and that it is high time that missionaries and teachers, who are writing untrue, unfair articles, should be exposed, as their only object is to deceive the churches in the East, and influence them to give more liberally of their money, so as to enable them to retain their positions.

'As a fact, however, polygamy is not dead, and no effort is being made to enforce the law against it.

'Polygamy is in evidence in many families here, but I think it is principally confined to the older Mormon men, though the second wives are usually quite young women. But a half block from our school lives such a woman, with a large, young family, the youngest being about three months old. The liege lord of this woman lives in another part of the town with his legal wife and grown-up family, but spends much of his time with the second woman and family, and comes and goes as openly as if it were a proper and common thing to do. The acting bishop and another prominent Mormon are similarly situated as regards two families, and each of the second wives has a young child a few months of age.

'I believe living in polygamy is a very open and common thing in Utah to-day, and, with the courts so largely under Mormon influence, it will be very difficult to accomplish anything in a legal way.

'The Mormons hold on to the doctrine of polygamy as of old. They are thoroughly devoted to their tithing, and are sending out new recruits to propagate their religion in all parts of the East and South, and in other lands. While they profess loyalty to our government, their very system is un-American.'

## Equal to the Occasion.



NOT all caught in the toils of the Mormon Church are helpless dupes, as the following incident will show: "Mr. and Mrs. Stearn bade adieu to a good farm and home in the East, and gathered with the Saints to Zion. They soon built themselves a comfortable home in which to spend the last years of life.

"For a time they lived in submission to the Priesthood, but neglected to attend to the rite of celestial marriage, or, as they say, 'Go through the Temple.'

"Mrs. Stearn, however, was possessed of a good degree of common sense, and seriously objected to 'tithing,' or anything which was likely to interfere with that precious home.

"After some years, Mr. Stearn died, leaving his financial affairs entirely in the hands of his wife. Several attempts were made by the church to collect back tithing, but she as persistently refused. By and by the authorities resorted to another set of tactics, hoping to find, somewhere, a vulnerable point in the old lady's character.

"Her son-in-law came to her one evening trembling exceedingly, and thus addressed her: 'Oh! last night I saw Stearn.'

"'Well, what do you shake that way for? He never hurt you, did he? You tell him the next time you see him that I would like very much to see him. I have more interest in our business than any one else, and I should think he would come to me.'

"This fruitless visit was followed by another from one of the authorities, who had been 'doing work' in the Temple. He had seen Stearn, who had sent word to her to come to the Temple and be sealed to him for eternity. (I understand that in so doing, she would be under obligations to pay up the 'back tithing.')

"'No, I was married to Stearn all right, and straight for this world, and if there is any more to it in the next world, we can fix it up ourselves when I get there, and he can wait till I come.'

"Still another visit. He had again been to the Temple, and again Stearn had appeared. This time he was suffering for want of clothing, and if she would only go through the Temple, he could be furnished with the necessary endowment robes.

"'Well, if he *can* come to the Temple at —, he can come to P— and see me. There is no one in the world I would like so well to see as Stearn. When he was alive he bossed me, and he can boss me again just as soon as he comes. Will you *please* send him to me, and I will give him a shirt.'

Dawson has a population estimated at about 15,000. The Baptists of the Dominion say they have not the means with which to undertake missionary work there and at other points where it is needed.

## Down South.



VISIT to Atlanta in September, in the interests of our work of cooperation in Georgia, was attended with happy results. There was nearly an all-day conference between representatives of the Home Mission Board of Atlanta, also of the White State Convention and of the Colored Educational Convention, with a representative of the Home Mission Society. It was a pleasant spectacle to behold Baptists of the North and of the South, and of both races, fraternally consulting on important matters relating to work for the colored people. Representatives of the colored convention displayed much tact and ability in the discussions. It was agreed that work under the plan of cooperation should go on as proposed until January 1, 1902, by which time it is hoped that unification of the colored Baptists of Georgia in one general organization will be effected. A preliminary conference is to be held in Atlanta to consider the practicability of such a union, the desirability of which is recognized by all.

A brief visit to Spelman Seminary afforded glimpses of its enlarged facilities for usefulness. The new heating and lighting plant, with its conspicuous brick chimney about one hundred feet high, was nearly completed; the fine and commodious hospital building, which will have excellent modern equipments, was being enclosed; the walls of the residence for Principal Miss Giles were rising rapidly; excavation for the new dining-hall was begun, and the stakes were stuck for the new dormitory. Rockefeller Hall has been renovated, and some desirable improvements and changes have been made in it, and in Packard Hall. With the completion of the plans, Spelman Seminary will be a greater bee-hive than ever, and the hum thereof will be heard afar.

This enlargement, however, will be attended with more expense in many ways, and will require the more generous support of its friends for its maintenance. Indeed, how it can be maintained without a good endowment is the problem. We follow the leadings of Providence now, and trust God for future needs.

## Mexico.

AT New Laredo, Rev. J. F. Kimball finds much encouragement. The new house of worship attracts larger congregations than formerly. He says:

"The missionaries in the foreign field ought to have, as soon as it is advisable after beginning work at a place, as adequate equipment for their work as our preachers and churches at home have. May God help the wealthy home churches to duly attend to this matter.

"Our cause and work here are taking on new life. Last Sunday we baptized two—the section boss and his wife of whom I wrote you—in the presence of more than a hundred persons. The other candidate, a young lady, was sick and therefore was not baptized, but will be next Sunday, and we expect a larger crowd out than we had last Sunday. On last Sunday at 4 o'clock P. M., at the very house that we were preaching and baptizing, more than a

hundred of the leading liberals of this town had a rousing meeting for the purpose of forming a club for active, effective opposition against the encroachments of Romanism on the 'Reformed Laws' of the country. There is a call and a move for similar clubs throughout the Republic. This political move against Romanism will broaden the way for our gospel work everywhere."

## Thanksgiving.

THE Bible plan for our lives includes much more giving of thanks than we are accustomed to practice. Feeling comfortable is one thing; feeling thankful, another. Pleasure in a possession is not the same as gratitude to a personal benefactor.

In this month, when it is our duty as citizens to observe the historic Thanksgiving Day, let us make it our business, as Christian citizens, to seek out causes for thanksgiving in the religious state of the country. We can give thanks for ourselves that we are allowed to be co-workers with God, and with many of His saints, in the blessed work of spreading the good news of the kingdom. We can give thanks for the missionaries, for their success, their close communion with their Master, their courage, their enlargement of soul and mind. We can give thanks for the multitude to whom we have the privilege of sending the divine message, or who are being trained in our schools, for the comfort, the renewing, the sanctification of which we may know little until we hear the whole long story of redemption in another life. We can give thanks by giving to those who need.—*Work at Home.*

HIS AGE.—"Are you old enough to vote?" asked the tourist in North Carolina.

"I dunno erzackly what my age is, boss," replied the colored man. "But I kin tell you dis: I allus was old enough to know better dan to try to vote."—*Washington Star.*

PRESIDENT MERVINE of Shaw University states that on the second day of the opening of the fall terms there were 209 students at the Chapel exercises and 160 in the boarding department. So far as numbers are concerned the indications are very favorable; but there is reason to fear a hard year financially, because prices for food are much higher than in the past, the price of sweet potatoes being double that of last year.

We have a letter and circulars from a colored man in North Carolina concerning his project for holding "Saturday Schools," for the particular purpose of teaching colored men to read and write the Constitution of North Carolina and the Constitution of the United States, in four years, and also the four fundamental rules of arithmetic, in order to meet the constitutional requirements and become voters four years hence. This is one of the signs of the times that the imposition of educational qualifications for voting may greatly stimulate the colored people to acquire an education. Night schools might be maintained at small expense for this purpose.





# FOUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

## Four Pictures.

WITHIN a few months we have seen them all. Shall we look at them together?

I.



The pretty cards of invitation had said that a beautiful home would, on a certain June day, be open to its friends from four to six o'clock, and now as the doors were opened by obsequious attendants there was pouring in a tide of women of all ages. Sweetest music gave its unmistakable notes of welcome: "Roses here, roses there, and roses everywhere," told us that this was indeed the queen month of the year, and one would have thought this might be its gala day. From a vantage point we watched a little the moving picture. The lovely summer day made permissible at this hour the lightest, gauziest costumes, and fair young girls, the pride of many a household, moved hither and thither, a delight to the eye, and a joy to the heart of the looker-on. We knew the girls, most of whom were in the fascinating whirl of social gaiety. To skim along among the sweets of life, tasting here and there at their own sweet will; to vie with each other in personal adornment; to be admired, their chief aim in life. We looked and wondered as to the end of it all; but the music kept on lending enchantment to the scene, and the perfume of the roses made it a pleasure to simply live and breathe. Words of greeting gave place to words of farewell, and the home was emptied of its happy visitors. The kaleidoscope of life would make very much the same picture again, only the bright bits would, by time and circumstance, sustain different relations to each other, in the to-morrows to be.

II.

A gathering of young women, whose faces bore evidence of refinement and culture. Intellectual improvement had brought them together, and the treasures of art, literature, and science seemed to be their very own. The fogs of our mental vision cleared suddenly away in the bracing air which seemed to be the natural element of our student girls.

III.

The "Y" evening of a great convention; a serious-faced young woman, whose every movement was grace, to whose simplest words the audience listened with eager interest, presiding. At right and left her associates in the

work, who spoke the convictions of their hearts regarding their purposes to raise the temperance standard high, and who looked out upon life with a keen perception of their individual responsibility. The piano gave out the measured time of the march, and up and down the long church aisles, passing in front of the altar, moves the splendid branch "Y" organized that day, and we said within ourselves, Another score of loyal ones and brave, who will themselves be true, and will demand from the young men of their acquaintance, and with whom they may sometime walk down life's pathway, high ideals of living. Mighty the power these girls will wield, and almost undisputed their sway over hearts and lives! Surely our "daughters are as corner-stones polished after the similitude of a palace."

IV.

We are repaid for a brisk walk along the glistening pavements, through the drenching rain of an October evening, for we find ourselves in a pretty church parlor. Loving hands have made it beautiful with flowers and decorations for its Reception night. Dainty refreshment tables, making a triangle around a friendly column against which the jaunty streamers have laid their rosy fingers, beckon to us. The Young People's Mission Society is there—a band of noble, earnest-faced young men and women. The guests of the evening are also come,—the founder of the organization in the quiet dignity of her four-score years, whose mind is running back to the time long ago when she gathered around her the "Busy Bees," some of whom are now the young women of the mission society,—and the representatives of the woman's home and foreign missionary societies, who are introduced by the gentle-faced president as the speakers of the evening, and who bring words of cheer and inspiration as to the needs of the various fields in our own land and across the seas. We go out from the brightness into the rain and the cold, but our hearts are warm within us for the joy we have that these dear ones of the fold are helping on the setting-up of our Lord's kingdom on the earth.

You have seen our pictures—Social Life, Intellectual Achievement, Moral Reform, Missionary Purpose. There is a wide separation between the first and the last; but the awakening of a love to our Lord and Master will link them together, and bring our girl friend out of her narrow butterfly life into the world of thought and appreciation of what is good and true, not only on the printed page, but in the great book of life; will cause her to see that she lives not for herself alone, but to exert an influence on those around her, and will make her willing and anxious to carry the gospel tidings to those of every name and nation who know not the Christ.

Dear young people, are you living up to the measure of your possibilities and responsibilities? Is there not something better for you than you have known? We beg you, in these closing months of the year, to ask earnestly, "Lord, what wilt thou have me to do?"



### A Thankful Little Child.

I'm grateful for most everything;  
For flowers that bloom and birds that sing;  
For sweet, fresh air, and sunshine bright;  
For stars that twinkle in the night;  
For all my toys, and every pet;  
For parents dear who ne'er forget  
Their little child, and, up above,  
For Jesus watching me in love.

—Mrs. O. W. Scott.

### A Text for this Month.

**E**T every one of our children, in this Thanksgiving month of the year, learn and remember the fifteenth verse of the ninth chapter of 2d Corinthians: "Thanks be unto God for His unspeakable gift." All the blessings that we have are ours because there came to this earth the Christ-child who became our Saviour; who died to save us from our sins, and who now lives at the right hand of the Father, with a loving care which is more than human over all whom He came to redeem. While those we love so dearly on earth must some time leave us, our Heavenly Father will be our constant Friend and Guide, no matter what comes to us in this world, and whether we live or die. We must thank Him first because He is our Father; then we must be grateful to Him for giving us the blessed Jesus of whom we have spoken. We must not forget that our homes, our friends, the very air and sunshine, and the beauties of nature, are all His good gifts to us.

After we have thought of all He has given to us, we must look around us very earnestly to see what we can do for Him. We shall find He wants our feet to run His errands, our voices to speak and sing the gospel story, and our hands to serve Him in many ways.

All over our country are scattered millions of people who do not know about the love of Christ, and we must help them by giving our money to send them Bibles and teachers, and we can pray much for them. If we fill our lives with work for the Master, they will be very rich and fruitful, and every day of the year we shall have a beautiful Thanksgiving Day.

**H**AVE our little folks ever tried the plan, in their Band meetings, of having the United States drawn in outline on a blackboard, and then pinning on tiny bows of baby ribbon to show where the schools in which our Woman's Society has teachers are located, and also to mark the mission stations of the American Baptist Home Mission Society? We are sure that your mothers and sisters will help you find these places with the aid of HOME MISSION ECHOES and Home Mission Monthly, and you can, by following this suggestion, have more than one fine meeting during the fall or winter.

### Missionary Scrap-books.

**W**E have been cutting the pictures from a lot of our Sunday-school papers, HOME MISSION ECHOES, and other missionary publications, and the children of a Mission Band we know about are to make scrap-books after this fashion:

The leader will assign to several members of the Band the different fields where our mission work is being done, viz., among the colored people, Indians, Mexicans, Chinese, Alaskans, Cubans, Porto Ricans, etc. The little folks will gather bits of information, and any other illustrations and pictures of workers which will help to make interesting the description of the different fields. Some evening the Band will have a "bee," and there will be a very pleasant time sorting the pictures and items, and the scrap-books will be commenced. It may take a long time to finish them, because they will be only a part of the work of the Band, and there can be left-room for letters from the teachers, and for any illustrations of the costumes, occupations, and personal appearance of the people among whom they are laboring. Such work will be very likely to interest some of the boys and girls who have not been reached in other ways, and the books will be very valuable in time to come. We shall wait with much interest to see how the work will progress, and if any other Band tries the plan we wish they would write and tell us about it.

**H**AVE any members of the Bands ever studied up the work of our teachers and their fields, and been prepared at the coming meeting to answer any questions which would be asked of them by the other members? Try this plan of representing certain missionaries and teachers, and see if it doesn't create a deal of interest. Our country is very large, and there are many workers among the people of different nationalities, and there will be no lack of material.

### Little Tapers.

**T**HIS hint for young followers of Christ comes from the *Children's Record*, of Scotland:

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbor is," said the man; "for we stand at the entrance to a harbor, and some ship far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper; "it is so very small."

"If your light is small," said the man, "keep it burning brightly and leave the rest to me."

Well, when the man got up to the top of the lighthouse, for this was a lighthouse they were in, he took the little taper, and with it he lighted the great lamps that stood

ready with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great strong beam of light across the sea. By this time the lighthouse man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining over the sea, so that ships far out knew by it where they were, and were guided safely into the harbor.

How many of our Baptist boys and girls will have a mission like that of the little taper, and send the gospel light out into the darkness?

## The Child's Mission.

You've a mission, little one,  
Though your life has just begun;  
For there's work for all to do  
In the world we're passing through.



CHARLES PARRISH, JR.

## DEAR LITTLE FOLKS:

Ever so many years ago we came to know about a young colored girl, away down South, who was anxious to be educated so she could teach her people. Mary Cook was a good Christian, and we knew she would be very useful, and we secured money from some of the Maine churches to help keep her in school. She studied hard, and when she had graduated she became a teacher in a school for the colored Baptists in Kentucky.

It was afterward a great joy to us to have her come North, and tell the people who had helped her about her work. We took much pleasure in having her for a guest in our home, and when she again went South we felt a dear friend had left us. By and by she sent us word that she was to be married to Professor Parrish, who was a teacher in the same University where she had been.

We are now very glad to give you the picture of her little boy, and though his skin is darker than yours, he is one of the little brothers in God's great family, of which we are all members. While he will have Christian care and instruction, there are many other little colored children who do not have these blessings, and we must do all we can, and give all we can, to send them teachers.

## A Missionary Hand.



SUPPOSE you draw your own hand and in each finger write the words we suggest, and then call it a missionary hand. Write *give* in the little finger, not because you should give as little as you can, but because giving money is the least you can do and not all you can give. In the next write *read*. No one can be interested in missions who does not read the Bible for the commands and promises, and the magazines to learn the needs and progress of the work. In the middle finger write *talk*. What we learn by reading we should give to others, and in this way you can interest others in missions. In the next finger write *work*. It will be no use to give, read, or talk, if we do not work. This should be a very strong finger. The last is the thumb, in which you may write *prayer*. A hand without a thumb is not of much use, so a missionary worker who tries to get along without prayer will not do much for the Master. When you give, pray; when you read, pray; when you talk, pray; when you work, pray.

"Take my hands, and let them move  
At the impulse of Thy love."

—Exchange.

## "Isn't a Boy Worth More than a Mince Pie?"

A GROUP of school girls were talking about the "good things" their mothers were making for the holidays. Each girl thought her mother made the "best" mince pies. "They all put brandy in them," said one. "They all don't. My mother has never put a drop of brandy into her mince pies since the day Bob said he could taste the brandy, and it tasted good. Mother said then it was wrong, and she would never be guilty of it again; and if mother says a thing is wrong, you may be sure it is wrong; for what mother knows, she knows." Thus spoke a blue-eyed girl in defence of her mother. The girls laughed. "Are you sure she knows how to make mince pies good?" This is the answer the blue-eyed girl gave to that question: "If she doesn't, she knows how to make a boy good, and isn't a boy worth more than a mince pie?"

—Exchange.

## The Greatest Crime.

A STORY is told in the Orient of a wise old sheik who gave to a young Arab prince, from whom he was about to part, a list of crimes, and bade him choose the one that seemed to him the least harmful. The young prince turned in horror from such crimes as murder, theft, and loss of virtue, and told the old patriarch he would choose intemperance.

"You have chosen that which will bring all the others," said the wise old man.—Exchange.

Let the heart be a greenhouse where flowers abound,  
And you shall have summer the whole year round.